Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

Kyoto is rapidly turning Karasumaru Street into a *Susaka no ōji* or Broadway.

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In connection with the Hyogo *Bukai*, Oct. 21, Rev. Morishige Watanabe, was formally installed pastor of the Hyogo Church.

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We ask that missionary readers and others in Japan, bear in mind our advertisements. We call special attention to a new advertisement of the Pleasanton Hotel.

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"*Harakiri* [disemboweling] has not been uncommon among women, but in their case the mode is by cutting the throat," says Capt. Brinkley in his masterly article on Japan, in the new Encyclopedia Britannica, but then Capt. Brinkley is an Irishman, we believe.

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The *Japan Times* says: "The Japanese use the 'r' for 'l,' the Chinese do the reverse. This may explain why so many 'royal' troops are not 'loyal.'" A Japanese waiter at a San Francisco hotel addrest a guest named Rouse, thus: "Mr. Louse, would you rike some boiled lice and laisons?"

* * * *

At Kyoto there is a large mound beneath which a quantity of Korean ears were buried—cut from defeated Koreans in the sixteenth century. Why does Capt. Brinkley in the Encyclopedia Britannica, state that these were *Chinese* ears? Was there a motive prompted by the annexation of Korea by Japan?

* * * *

Mushroom hunting is popular in October. Parties of students or of others flock into the mountains on Sundays to search for edible *matsutake*. Takadeo is a popular resort for Osaka and Kobe people, while the mushrooms of Atago Yama are regarded as very fine by Kyotoites. This month the maples and chrysanthemums inspire the popular outings.

* * * *

Prof. E. W. Clement is now connected with the First Higher Middle School, Tokyo. We have received from him a copy of his *Japanese Floral Calendar*, pro-

fusely illustrated, in a second, revised edition, Chicago, The Open Court Publishing Co., 1911. This book is worthy of high recommendation to all who are interested in Japan. To lovers of flowers, customs, poetry and art, it will especially appeal.

* * * *

Last year the *Kumi-ai* Home Miss'y So. expended 12,881 *yen*, of which 6,048 was for salaries, 687 for travel, 385 for committee meetings, 2,107 for evangelization in Chosen, 1,736 for *kakuchō dendō*, 193 for the Year Book, 300 for subsidy to the *Christian World*, 200 for special expenses of native missionaries, 310 for gratuities, 38 for expenses preliminary to engaging workers, 376 for opening new work, 155 for extraordinary expenses, 346 for miscellaneous. For next year the budget totals 13,380 *yen*.

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Sunday-school workers will be glad to learn that Mr. Olds has prepared a set of lithographt golden text cards, to go with the excellent course of lessons in the Old Testament, recently publisht by Mr. Kato Naoshi. Also an attractive little booklet has been prepared for the children's use, containing songs, scripture passages for memorizing, etc., together with spaces for the reception of cards for six months. The price in quantities, for the cards and booklets, will be about eight *sen* per set for the cards, and three and a half or four *sen* for the booklets. For particulars and samples send five *sen* in stamps to Keiseisha.

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There was a good attendance at the fifth annual meeting of the Woman's Miss'y So. of the *Kumi-ai* churches, held at Osaka, Oct. 17. The increase of auxiliaries, *shibu*, to thirty, during these five years, is due in large part to the activity of the president, Miss Tsune Watanabe, Kobe College, '82, Carlton College, '91, who has visited nearly every province in the Empire, in the interests of this work. There are now 1,402 members, and the contributions for the past year, were 1,294 *yen*. Two Bible-women, graduates of the Kobe Woman's Evangelistic School, are supported, in part, by the Society, in Seoul and Hiroshima. They are looking for another to send to Kōchi, and they will send a second to Chosen as soon as one is available. The key-note of the meeting was that struck by the *Sōkai—doryoku*, utmost effort to be put forth in furthering the progress of the Kingdom.

* * * *

The material progress now evident in even "Darkest Echigo," is adding efficiency to efforts for its enlightenment. The new "light railway" between Raikōji on the Hokuetsu Line and the important garrison town of Ojiya, has been a great help to fall touring. Three other branch railroads are under construction in that field. Two automobile routes are giving new facilities for rapid transit to places off from the railroad. A recent trip was made in a fine French touring-car, at two-thirds of the expense and in one-third of the time that it has hitherto taken to go by *jinrikisha*. But there are still many places in Echigo that are difficult of access, and there is no immediate prospect that touring in that field is to become a mere restful recreation. The travel necessitated is still a heavy tax on time, strength and patience, and we welcome every new and quicker mode of conveyance that gives easier access to the needy, remote districts of that great province.

* * * *

In an address, at Tokyo, Dr. Hamilton Holt stated that there are sixty-five peace societies in the United States. The American Peace Society, establisht in 1815, is the oldest in the world. It has a Senator for president and an income of about $20,000 a year. The New York Peace Society, Andrew Carnegie, president, spends about $15,000 a year. The World Peace Foundation, establisht by Edwin Ginn, the Boston publisher, has $50,000 annually, and Pres. Jordan and Dr. Holt are directors of this society. The Carnegie Peace

Endowment has a fund of $35,000,000 and has three sections—economics, education and intercourse, and international law. The first held its first convention last August at Berne, to which Japan sent as delegate, Baron Sakatani, a former minister of finance and a recognized authority on Japanese fiscal matters. Dr. Nitobe is lecturing in the United States, under the auspices of the educational section of the Carnegie Endowment. Japan sent Dr. Toyokichi Iyenaga as delegate to the Peace Congress at Baltimore, last May, where he delivered an able address, quoting the language of the present Minister for Foreign Affairs, who said: "The sun and the stars have never quarreled in their courses—neither shall the two flags which bear these celestial emblems ever be carried at the head of hostile armies." The *Japan Times* had a sage remark the other day: "What the nations need is not more dreadnought ships, but a few dreadnought statesmen."

Personalia.

Dr. Newell arrived at Yokohama, Oct. 4, by the *Tacoma Maru*.

Miss Belle Allchin is in her second year at the Newton, Mass., high school.

Rev. Geo. Allchin arrived at Yokohama, Oct. 4, by the *Minnesota*, and came by train to Osaka.

Miss Marion Allchin sailed from Kobe on the 11th, by the *Atsuta Maru* for London and the United States.

Miss Wainwright's address is: 5 Nodaya Machi instead of Kadota Yashiki, as printed in the *Jusho Ichiran*.

Miss Bradshaw was confined to her bed for several weeks in October, but we are glad to report that she is much better.

Miss Agnes Allchin is a senior in the Newton, Mass., high school, unless she has availed of a very fine opportunity to reside at Toronto.

Miss Estelle Coe, of Oberlin, O., appointed for work at Kobe College, was expected to sail from San Francisco by the *Mongolia*, Nov. 7.

Mrs. Katherine Gulick Woodrough and her two children past thru Kobe on the *China*, Nov. 1, on her way to join Prof. Woodrough, at Kumamoto.

Miss Cockroft is improving at her home in No. Fergus Falls, Minn., and by Christmas expects to take examination for a position in a Los Angeles school.

Miss Elizabeth Wilson Pettee sailed from Kobe, Sept. 30, by the *Empress of Japan*, and arrived at the home of her sister, Mrs. H. J. Pettee, Decatur, Ill., Oct. 18.

Rev. Robt. A. Chandler and Mrs. (Helen Davis) Chandler reacht their station, Tientsin, about July 1, and have won a warm place in the hearts of their associates.

Colcord Bartlett entered Phillips Andover, junior class, last month. He worked during the summer for the Hooker Electro Chemical Company, Niagara Falls.

Mr. Pedley sailed from Kobe, by the *Kasado Maru*, one of the Volunteer Fleet, on the 8th, for Formosa, and we hope to have an account of his visit in our next issue.

Mrs. Leonora Barr Albrecht is permanently located at 429 Cedar Av., Long Beach, Calif. "All busily and happily at work—a good panacea for aching hearts."

Mr. Cobb, with his family, sailed from Osaka, Oct. 25, for Kagoshima, where he left the family for a rest and visit with Mrs. Donaldson, while he returned to Kyoto.

The Rowlands are a re-united family once more, in the Walker Cottage, Auburndale, Mass. Paul is a student at Harvard, while Pauline is a member of Lassell Seminary.

Dr. Theodore W. Gulick, who has been laboring several years for the rescue of Jews, at Duluth, Minn., is now engaged in the same cause at the Milwaukee Rescue Mission, Milwaukee, Wis.

Mr. Stanley Allchin, of Buenos Ayres, is inspector of hides purchast in Argentine Republic for the McIntyre Shoe

Co., Boston, Mass. Address: c/o Mr. Claude M. Smith, San Martin 233.

At the semi-annual meeting of the Hyogo *Bukwai*, Mr. Saijiro Sawa was elected one of the *kanji*—Rev. Mr. Watanabe being the other—in this case a sort of executive committee for the six months.

Mr. Curtis lives in a district known for its fine quinces, much sought after by wise housewives. He shipt to friends, last month, over eight hundred, so that he is more than entitled to be called a *yaoya* (八百屋).

Miss Anna L. Hill reacht Kobe, Oct. 13, by the *Minnesota*, after an unpleasant wait at Yokohama from the 4th, because of a strike by the stokers. We welcome Miss Hill back as a full member of the Mission.

Dr. Owen H. Gates, librarian of Andover Theological Library, sends notice that the library has been moved to Cambridge and combined with the Harvard Divinity Library to form the Andover-Harvard Theological Library.

In Sept. Miss Cozad was enjoying nature and quiet at Tranquilla, Old Valley Town, N.C. Her address is Andrews, N.C. Horseback riding, walking, social life with titmice, flying squirrels, and the like, constitute her interests very largely.

Miss Alma Campbell, of Los Angeles, has been visiting at Kyoto, Kobe and Matsuyama, this autumn. In Aug. she visited at Niigata, where her church is interested in the support of Mr. Curtis. She will get to her sister's, at Akita, about Dec. 1.

Miss C. B. DeForest sailed, on furlo, from Yokohama, by the *Tenyo Maru*, Oct. 24, *en route* for Washington, D.C. Mrs. DeForest had a *musen dempo* (wireless) from Miss DeForest when two days out: "Ebenezer"—not a code word.

It is a matter of course, that Capt. Brinkley, in his article on Japan, in the new Encyclopedia Britannica, in connection with his fascinating account of mediæval Christianity, refers to Dr. Cary's two volumes on the History of Christianity in Japan.

The engagement of Mr. Geo. Emerson Cary, of Andover Theological Seminary, to Miss Ethel Vale Grant, of Taunton, Mass., is announced. She is a Wellesley graduate. They became acquainted in settlement work. Mr. Cary preacht at Harrisville, N.H., during the summer, and is now in his senior year.

Mr. Ueda, whom we askt to write on some forms of dramatic plays, is a graduate of the Dōshisha, and, for many years, held pastorates in Japan, Shanghai and Hawaii. He is said to be quite skillful in composition of the *No* drama, and to be an enthusiast about this most aristocratic form of dramatic entertainment.

Admont Clark entered Medical School at Johns-Hopkins last month. He spent his summer at his Uncle Luther Gulick's camp for girls, in Maine. Louise Gulick was there a part of the time. She is studying medicine at Johns-Hopkins. The other three Clark children helpt at their Uncle Edward Gulick's camp of eighty girls, in Vermont.

Mrs. Gordon's sister, Mrs. J. W. Churchill, past thru Kobe on the *Mongolia* from Nagasaki, Oct. 9, bound for Yokohama. Her son, Capt. Marlboro Churchill and his wife and daughter, accompanied her. Mrs. J. W. Churchill will spend some months with Mrs. Gordon during the year. Capt. Churchill is stationed at Fort McKinley, near Manilla.

Dr. Taylor sailed from Bakan, for Korea and China, Oct. 4, for a visit of some weeks. He went to Seoul, then to Manchuria, visiting Mukden and Port Arthur; next to Tientsin, Peking, etc. He was detained somewhat by the revolution, as it was difficult to secure passage to Japan. He finally left Shanghai and arrived at Kobe on the 10th, by the *Prinzess Alice*.

Rev. S. S. White reacht Okayama *via* Dairen and Bakan, Oct. 23. His

address will be Tsuyama, not Okayama as previously. It is said that a Japanese askt him before he went on furlo whether he was sixty years old. Another Japanese since his return, askt him if he wasn't about thirty-five. Ponce de Leon wasn't so far astray in his search, after all.

Rev. Stanley F. Gutelius, of Corning, Ia., a graduate of Williams, 1901, and of Auburn, 1904, thirty-two years of age, married, with two children, is talkt of as a candidate for the pastorate of Kobe Union Church. Mrs. Gutelius is a daughter of Rev. Dr. Kittredge, for many years pastor of the Presbyterian Church, Geneseo, N.Y., and attended Mt. Holyoke. Mr. Gutelius is a Presbyterian, and has had a fine record according to the high testimonials.

Rev. A. E. Dunning, D.D., gave a lecture on the Puritans, before the *Kumi-ai* workers at Arima. Judging by allusions to it in Japanese pulpits it was an inspirational lecture. Under its inspiration Mr. Ebina exalted the Pharisees to the rank of Puritans. We suppose this is a justifiable comparison, if not prest too far. The Pilgrims were Puritans—Independents, dubbed Separatists. The Pharisees were also dubbed Separatists, *i.e.*, Pharisees.

It is a sincere pleasure to report that Miss Alice E. Harwood, Inglewood, Calif., R.F.D. No. 1, who has suffered so severely and so often, is apparently on the rapid road to recovery and relief from what has been regarded by some of her physicians as a hopeless case. About Aug. 1 she consulted a new physician, who pronounced the diagnosis of her previous physicians erroneous. Under the new treatment a most encouraging result has followed and she is promised perfect recovery.

Members of the Mission who are friends of the Tsukamoto and Matsuyama families, will be sorry that Rev. Mr. Tanaka, late pastor of Himeji *Kumi-ai* Church, for a long time, is at Akashi, without hope of recovery from consumption. One of the daughters, who has been associated with Miss Daughaday for the past year and a half, had a sad home-coming the last part of October. Mr. Tanaka was at the *Sōkai*, but not at the Hyogo *Bukai*, Oct. 21, tho it was not then known to the members that he was so seriously ill.

Miss Marian Gertrude MacGown, a graduate of Mt. Holyoke, 1904, and, since 1908, member of our North China Mission at Tientsin, spent two days at Kobe, in transit to the United States, where she was ordered by her physicians. She sailed from Kobe, Oct. 28, by the *Persia*, and expects to be back at her work in China next autumn. During her three years "she has taken hold of the language and of the work with exceptional energy and success," says a member of her station. Her home is at Walnut Hill, near Portland, Me.

Miss Hattie Taylor gave a Hallowe'en party at Osaka on the night of Oct. 28, at which friends from Kobe and Kyoto, as well as Osaka, were present. Spooks and jack-o'-lanterns were much in evidence. This festival was celebrated several days ahead of time, according to convenience, in true Japanese custom of holding anniversaries at almost any old time to suit, within a few months or years of the real date—generally ahead, but the Kagoshima provincial government has recently issued a memorial guide book to commemorate the formal opening of their railroad some two years ago. By the way, this festival on Oct. 31, is our *bon matsuri*.

Miss Florence Belle Guppy, of San José, Calif., reacht Kobe, by the *Persia*, Oct. 4, to take charge of the music at Kobe College for a term of three years. For a number of years she was music teacher at Irving Institute, San Francisco, a school for young ladies. After a year's study at Berlin, she returned to San Francisco to teach in the California Conservatory of Music, an outgrowth of the music dep't of Irving Institute. Her work was piano instruc-

tion and lecture courses (illustrated) on musical history. She is a member of the Protestant Episcopal Church. We extend to her a cordial welcome to the fellowship of our Mission, and regard ourselves as fortunate in her presence among us.

Dr. Hamilton Holt, an editor of *The Independent*, and his friend, Lindsay Russell, Esq, a N.Y. City lawyer, spent about a month in Japan. They and their wives really came for rest and pleasure, but the Japanese, especially at Tokyo, made them work pretty hard at their recreation, by continually banqueting them, so that when they reacht Kobe, and were offered a banquet by the local members of the American Asiatic Association, they begged to be excused, and to be allowed an informal gathering in the hotel parlor. Dr. Holt graduated at Yale in 1894, holds the Order of the Sacred Treasure, Japan, and is a trustee of the American College for Girls, Constantinople. He is actively interested in the peace movement and is one of the directors of the Ginn Foundation. Mr. Russell is president of the Japan Society of N.Y., founded in 1907.

Some of our readers will remember Mrs. E. S. Large, who was, at one time, in charge of the Canadian Meth. Girls' School, Tokyo, whose husband was murdered by a burgler who entered the school in search of money. Later, Mrs. Large was associated with Mrs. Macauley, in a Florence Crittenden Rescue Home, in Tokyo. For some years Mrs. Large has been the proprietor of a large fruit orchard at Orrtanna, in the mountains, near Gettysburg, Pa. From about July till cold weather ends the harvest, she is busy early and late, hard at work, harvesting and shipping apples and other large fruits. During the past year Miss Hargrave visited Mrs. Large, while Miss Morgan, who retired from the Japan Mission of the Canadian Methodists, about a year ago, has settled on a large fruit orchard near Mrs. Large, and expects to find health, as well as work and profit, in her new possessions.

Miss Caroline Mary Telford, member of our Mission from Oct. 19, 1890 till May 10, 1895, at Tottori, Kobe, and Okayama, expects to remain another year at Oberlin, O. Since her return to America she has been an invalid most of the time, and to support herself and, at the same time, endeavor to interest people in mission work, she has developt quite a little business in the line of selling curios from various mission fields. "I began selling a few curios at holiday time, the proceeds going to help the work in the fields from which the goods came. Various missionaries sent me goods to sell. Students also brought little things to be sold to help themselves in their struggle for an education. The work has grown until I have a well establisht 'Oriental Bazaar.' The name has come to me, as the goods have, without my seeking." She also receives advance orders, and several in the Mission, as Mrs. Cary, Mrs. Davis, Miss Adams, have shown great kindness in assisting to fill some of them. "It is not much I can do, but I can do this work in my own home. Some days I'm not able to see people, and I put a note on my door and draw my curtains, but many, many days I have kept at work when I should not have been able to go out to any task. My health is far better than if I had time to think of the pain from which I am seldom free. I can go out but little and only a short distance, except in my wheeled chair."

Prof. Amos Alton Davis, M.A., in the employ of our Mission at Kyoto, from Aug. 1, 1894 to Je 30, 1896, past thru Kobe, Oct. 23, on the *Siberia*, returning to the Philippines to resume educational work. After leaving Kyoto, Mr. Davis taught some two years in a government school at Nagasaki, then took his master's degree after three years' study at the University of Nebraska. For four years he taught in the United States, but in 1905 came to the

Philippines, where he, Mrs. Davis and her sister, Miss Cora Amy Jackson, have all been teaching in public schools. Their last station was at Bacolod, capital of the province of Occidental Negros, among the Visayans, where Mr. Davis was in charge of the provincial high school and grammar school, with sixty pupils in the former and two hundred and fifty in the latter. Only some fifty, out of the entire number, were girls. However, in primary grades the sexes are more evenly distributed. The courses of study include not only the usual intellectual pursuits, but carpentry, blacksmithing, agriculture, and domestic science. There is a school dormitory for girls, and the Baptists, who work in the city, have a hostel for girls and one for boys. There were seven American and four Philippine teachers. Mrs. Davis's work was domestic science. The course consists of three years in the grammar grade, and four in the high. Some months ago, the Davises took a furlo. With their sons, Harold Jackson, 14, and Frank Shepherd, 12, he went home *via* Suez, while Mrs. Davis, with their daughter, Ruth Carol, went directly over the Pacific. The boys are in the Crete, Neb., city schools fitting for Doane College, of which the Davises and the sister are graduates. Mrs. Davis plans to return with Ruth, to the Philippines next spring. They find educational work there very congenial and do not consider the climate very trying. For society, besides natives, they had a dozen Americans. Their port is Iloilo, and their latch string is out.

Miss Eliza Talcott died at Kobe, Nov. 1, after confinement to her bed from Oct. 20, and was buried at Kasugano Cemetery. Altho the doctor pronounced her trouble, at the end, a mild form of pneumonia, yet "old age, worn out" seemed to be the real cause in his estimation. She came to Japan midway in her long and useful life, arriving Mch 30, 1873; she died in her seventy-sixth year. The funeral, at Kobe College, was conducted by Dr. Pettee and Rev. K. Nagasaka and was largely attended, especially by her Japanese friends, who manifested in many ways their deep affection and great respect for her. On Sunday, the 5th, a memorial service was held in the chapel of the Woman's Evangelistic School, at which Pres. Harada, Rev. T. Matsuyama, first pastor of Kobe Church, and associated with Miss Talcott almost at the beginning of her residence in Japan, Pres. Watanabe, of the Presbyterian Theological Seminary, representatives of the schools with which she had been connected, and others spoke. Some very choice tributes were paid to her high worth. We have lost in her a friend and worker who stood in a class exceedingly limited the world over. We hope to have some appreciations of her in our next number.

Niigata Field Notes.

Temperance Work in Echigo.—North Uwonuma county has one of the most flourishing Total Abstinence Societies in all Japan. A majority of the leading men in several towns and villages belong to it, and it is reaching many of the farmers and laboring class. On my last tour in that direction I was invited to give an address before the Sanashi Branch of this Temperance Society. Altho it was an afternoon meeting at a busy season of the year, there were fifty men and thirty boys present, who listened with evident appreciation, to addresses by the mayor of the neighboring town of Koide, the principal of one of the schools, our *Kumi-ai* evangelist from Nagaoka, and the foreigner,—a program lasting three hours. At the close of the meeting a prominent man, reputed to be the wealthiest in that region, arose and said that tho he had never tasted *saké* until he was thirty-five, he had since then, on account of political associations

and business relations with drinking men, become sadly addicted to its use. He now realized the harm it was doing him and others thru his example. After this confession he aroused a storm of applause with these words: "I have taken my last drink of *saké*. If you will allow me I would like to take the pledge and join this society."

From other parts of the province come reports of strong temperance societies. At Gosen there is one with 165 members. Nakajō has a large society that was organized thru the efforts of Mr. Higuchi, one of our former evangelists. The present mayor of Nakajō is one of the members, who, even after joining the society, suffered several relapses in times of special temptation. Since becoming a Christian a year ago, he has stood firm, and his testimony to the power of Christ to keep a man from falling, is exerting a marked influence upon the community. The leader in the organization of these *kinshu-kwai* and the most popular temperance orator at their meetings, is one of our Kashiwazaki Christians, Mr. Kazutaka Ito, an official of the Japan Oil Company. Mr. Ito is planning for a big temperance rally at Kashiwazaki this month, and has asked me to be one of the speakers. The spread of this greatly needed temperance reform is one of the most encouraging signs of better days for Echigo, and we are glad to do what we can to help it on.

Bible Sales in Niigata.—Mr. and Mrs. Whitney of Kofu, independent missionaries and general colporteurs for the American Bible Society in Japan, spent several weeks of the summer in Echigo making large sales of Bibles and a free distribution of tracts in Takata, Naoetsu and Niigata. The sales were made by a personal canvas of the stores and offices in the business centers. In the short time that they were in Niigata they canvassed only the principal business streets, and the city and *ken* offices, but with such success that their stock of Bibles was soon exhausted.

Mr. Matsudaira Koichi, a member of Mr. Ebina's church in Tokyo, who is also an agent of the American Bible Society, spent most of October in Echigo, working especially among the students of the various higher schools in the province. Here in Niigata he met with remarkable success, selling some five hundred copies to teachers and students at the Medical, Normal, Commercial and Middle Schools and the High School for Girls. Many of the students bought both Japanese and English Testaments, while the medical students purchased three copies, English, German and Japanese for comparative study. The books selected were not the cheap five and ten *sen* editions, but those of a better grade costing from thirty to sixty-five *sen* or more. Some beautiful five *yen* Bibles, with concordance and dictionary, were purchased for the libraries of these five schools. An unusual concession on the part of the school authorities, was the permission given to Mr. Matsudaira not only to sell his Bibles at the schools, but also to address the assembled students on the subject of the Bible. This seems to be an indication of a more tolerant attitude toward Christianity on the part of the educational authorities. Another thing worth mentioning in this connection, is that the custom of holding field-day and other athletic sports on Sunday, that has so long prevailed in this province, has been abolished.

Not less than a thousand copies of Bibles and Testaments have been sold recently in Niigata City. The book-stores here and elsewhere are selling a much larger number than we have imagined. A book-store in Kamo sold three hundred Testaments in one month. Mr. Matsudaira sold an additional one hundred and fifty copies to the students of the Kamo School for Agriculture and Forestry. Kamo is one of the large towns in Echigo that we have not yet been able to visit.

William Leavitt Curtis.

Fall Touring in Echigo.

For some years I have been familiar with the name of the little village of Sanashi, but not until this fall has the way opened for me to visit the place. In October, in answer to an urgent invitation to come and hold a woman's meeting there, Mrs. Nakashima and I made the trip, taking Stuart with us at the special request of the Sanashi boys who had never seen an American boy.

A ride of nearly five hours by train brought us to the town of Ojiya where we spent the night, starting early the next morning for a twenty mile *kuruma* ride in the rain. I have often heard the praises of this road sung, yet I was not prepared for the wonderful beauty and grandeur of the scenery. The road winds in and out among the mountains, often at a great elevation, with a beautiful river flowing far below on the one side and with the towering mountains on the other. For four hours we followed these beautiful roads until at noon we reached Koide Machi. Here by the bridge leading into the town, we were met by three Christian women, who had come to welcome us, and walk with us to Sanashi a *ri* farther on. We were entertained in the home of Mr. Sakurai, the principal of the village school and a most earnest Christian. Thru his life and teaching, not only his own family but many of his friends and relatives have become Christians, and the whole community is being transformed. (See "The Story of Sanashi" in MISSION NEWS for March 1907, Vol. X, No. 6).

In the afternoon we spoke at the school to a large audience of well-behaved children, who seemed to enjoy the talks and the Christian songs we sang. Then followed a long informal talk in the Teachers' Room in answer to questions about American schools, religion in the schools, American farm-life, and the ever vital question of the prevailing high cost of living in both America and Japan.

At the evening meeting in Mr. Sakurai's home, there were forty present, the majority being women, but there were also a few men and several children. A preliminary song service was a real success, for nearly every one sang, and all were eager to learn the new hymns. The little organ that we had helped them secure several years ago, is still in good condition and a great help in their meetings. After the song service came the two long addresses, and when the meeting closed about ten o'clock, they asked for more singing. Later came refreshments consisting of tea, beans boiled in the pod, and chestnuts. Then came the request for more singing, and when finally we had announced the last hymn and had played and sung it thru, one of the women said: "Won't you sing it again?" and we did, for it was impossible to refuse them anything. This was the first meeting of the kind held in Sanashi, and I was the first foreign woman they had ever seen. At half past eleven the guests began slowly and reluctantly to take their leave. A midnight lunch of boiled sweet potatoes and boiled chestnuts followed, and then our beds were made up on the floor and we were free to seek some much needed rest.

The Sakurai home is a quaint old house, large and roomy but very plain. We saw there an old *kakemono*, a written scroll, that had been in the family for three hundred and twenty years, and the artist-author who painted it lived a thousand years ago. Its genuineness has been guaranteed by Tokyo art authorities to whom it was submitted recently for inspection. The rare old blue-and-white bowls, from which we ate our rice, had also been used by the family for more than three hundred years, and belong to a much earlier period. But it was the family itself that interested me most. The cordial welcome we received from young and old,—their genuine hospitality and real friendliness made us feel perfectly at home with them. The dear, old great-grandmother of eighty-three who hopes soon to receive baptism, spent

much of her time with us. Her son, the grandfather of Mr. Sakurai's children, who is also a Christian, entertained us in many ways. Several of the Christian women took turns in visiting with us and making our stay pleasant. Even dear little Mrs. Sakurai, mother of seven children, with a family of fourteen and four guests, found time to visit as she poured our tea or served our rice.

On the morning, following our meeting, a group picture was taken under the maples, in the pretty little garden by the trout-pond. The group consisted of the whole Sakurai family, their guests and some of their relatives, twenty in all. Just before we left they all gathered in the house again for a little meeting of song and prayer. Five of the women accompanied us to Koide, where we were to take *jinrikisha*, and showed us thru a beautiful new park on the mountain side, where we had a fine view of the whole valley, with its clear, swift-running river and the great peaks of Hakkai San, Naka no Yama and Komagatake in the background. The weather was perfect that day, and the afternoon ride thru the mountains one long to be remembered. We made connections with the last train for Niigata, and reached home about midnight. Tired? yes, but glad of all the new experiences afforded by this trip to Sanashi.

(Mrs.) Gertrude Benedict Curtis.

Kyoto News Letter.

For some months past an observer from Mars might have thought that Kyoto had been affected by some earthquake peculiar to this planet, in its character of working devastation very slowly. Such observers must have noticed many similar calamities in other large cities over the earth's surface, and in some cases have come to the conclusion that upheaval is chronic. We sincerely hope that the unpleasant conditions will not become chronic in Kyoto. They are due merely to the laying of gas and water mains, with the widening of many of the streets, and the building of new road-beds for electric cars. Kyoto residents are trying to keep optimistic under many annoyances, and to believe that the good later to result will more than compensate. Aside from these superficial disturbances, life in Kyoto is moving on with average smoothness. Work on all sides was begun promptly in spite of the unusually prolonged heat of autumn.

Interest and expectation turn at once to the girls' school. But outsiders can learn nothing of their plans, and can observe only piles of bricks in the yard, with groups of picturesque Yase women pounding stones. Perhaps they are constructing a landscape garden: but we venture to hope that the work will result in something more germane to the purpose of the school. The alumnae of the school gave a concert October 7th, in the Y.M.C.A Hall, which resulted in a profit of about two hundred *yen*. The program was largely Japanese music, though foreign music figured prominently at the hands of most of the foreign musicians of Kyoto. The first number was three little songs by a group of twelve of the foreign children, their first appearance as a chorus on the concert stage. Applause was hearty, but fortunately none of the children have since shown "stage-struck" symptoms. Our Kyoto Station has welcomed Miss DeForest and Miss Hill, as new comers, both of whom have started upon their regular work in the girls' school.

Foreign visitors have been a great pleasure and inspiration to Kyoto, this fall. Professor Sidney Webb, of London University, lectured at Dōshisha on the National Minimum. Dr. David Starr Jordan gave one of his peace lectures in the chapel to a large audience. Kyoto Union Church was fortunate in being able to hear both Dr. Dunning and Dr. Cross during their stay. For Mr. Holt, Mr. Russell, and Dr. Dunning an evening reception was given at the Murai villa, at which Governor

Omori, Baron Kikuchi and President Harada were the hosts, a very enjoyable occasion, with the pleasure of hearing the honorary guests. Dr. Dunning addressed the assembly of Japanese pastors at Arima; and Mr. Holt, in addition to his many other calls, gave the Dōshisha students a very constructive lecture on peace.

The Y.M.C.A. is giving a series of inspirational Sunday afternoon lectures by noted speakers monthly, following them up on the intervening Sundays with Bible classes. All these meetings begin with a singing class, conducted by Mr. Grover. Mr. Miyagawa gave the September lecture, Mr. Yoneda, professor of sociology in the Imperial University, the one in October, both very well attended.

The Rakuyo Church held a series of evangelistic meetings in the early fall, which outgrew their church and had to remove to the Y.M.C.A. Hall for larger seating capacity. An encouraging number of converts are reported, some of whom, actually, had never even heard of Christianity before in any way from any agency. Mr. Kimura is full of energy for new work, and reports that his trip to America was successful, on the whole, though some of the churches were "cold as ice." Heian Church, too, is rejoicing in the return from America of its pastor.

The regular evangelistic agencies in the city are at work as usual. A good Bible woman, a June graduate of the Kobe Woman's Evangelistic School, is at work in Nishijin, resident near the *kogisho*. She works also with Mrs. Cary at a Sunday-school in Tanakamura, on the east side of the river, in the mill district; mill girls attend when their rest days occur on Sunday.

One new Sunday-school was started this autumn, that for the foreign children. Mr. Converse, a Y.M.C.A. teacher in the city schools, has taken the superintendency of it, and Miss DeForest attends to the music and the littlest tots. Though not as large as any of the Japanese Sunday-schools, we hope that great good may some time result.

(Mrs.) Florence Brooks Cobb.

The Kumi-ai Annual Meeting.

The 27th Annual Meeting of *Kumi-ai* churches represented by pastors and delegates, was held in Osaka Church, Osaka, Oct. 13–17. The attendance was large and the interest sustained. Over a hundred accredited delegates were assigned seats, among the number being two of our missionaries, Mr. Pedley and the writer, each representing the church of which he is a member. Other missionaries also were in attendance.

The main meeting was preceded as usual by a two or three days' fellowship meeting of the workers. Arima was the place, and, though the days and the nights were cold, the hearts of all were warmed and quickened as they sat together around the glowing hearth-fire, kindled by loyalty to their common Lord. In an unusual degree, it seemed, the burden of the churches was resting upon everyone. The present widespread confusion of thought respecting moral and religious issues in the nation at large, together with the tendency to a decadence of evangelistic zeal in the churches, were frankly recognized, and the subject became the ground for earnest discussion and fervent prayer.

The pulse of the *Kumi-ai* body was felt here. There was no spirit of self-gratulation of already having attained, as there has been at some times; rather there was the consciousness of deep need and the expression of new purposefulness and sacrifice.

It was with this fire burning in their bosoms that the *Kumi-ai* workers went down to Osaka, and for four days and four nights they talked and prayed together over grave problems and petty ones with dignity and devotion. Central place was given to prayer throughout the convention, the devotional service being moved from the customary first half hour of the morning session to the

very midst of that session when everyone should be present. The key-note was struck in the first evening meeting when the recurring phrases were such as these: "Holy ambition," "What wilt thou have me to do?" "A new devotion to God and Christ rather than to the church and the work." "20,000 members before the next meeting," "Patience for a long campaign and a hard campaign," etc., etc. The Sunday morning sermon by Dr. Harada on the theme, "The absolute personality and the enduring enterprise," from the text, "Christ and Him crucified" (I Cor. 2: 2), was a strong and dignified expression of the common impulse.

The problems before the convention were such as have been growing out of the condition of the churches. Statistics were presented showing a falling off in the number of baptisms of one half as compared with the number last year. The churches aided by the Home Missionary Society showed the largest gains with an average of thirteen. The independent and mission aided churches were much less. Only five independent churches were able to report more than twenty-five baptisms each, and the largest number was seventy-seven. This can be partially accounted for by the fact that during the past year there has been some remission of zeal in the prosecution of the special, organized, evangelistic efforts (*kakuchō dendō*), whereas the year before was the banner year. We cannot be certain also that the large amount of worthless timber added to the churches as a result of these spasmodic efforts, during the last few years, is not now bringing its nemesis upon the churches. At any rate, that the burden of it all was being keenly felt, was patent to the most casual observer, even though he had only half a Japanese head.

Significant of the trend of things was the proposition to take back again into the care of the Home Missionary Society the two churches in Niigata and Hakodate, churches of long standing, and for years self-supporting and independent. The discussion waxed warm and the deepest feelings of all were stirred. The outcome was the acceptance of the proposition by a two-thirds vote.

Consideration was given to the question of means for the culture of the churches. Among other things discussed in this connection, was the matter of promoting the efficiency of Sunday-school work, and a Sunday-school committee was appointed for the first time. It was thought also that since many of the churches were deep in well-worn ruts, it would doubtless be much to the advantage of the cause to bring about a rather extensive change of pastors, and so deep was this conviction on the part of many that there seemed to be a readiness on their part even to resign their present posts, if it would clearly be to the advantage of the cause.

But I must not leave the impression that there was any dominant note of discouragement. Far from it. There was constant expression of new courage and faith and hope and purpose. There was no thought of defeat, only of a long, hard campaign with ultimate victory. The movement for pressing the work in Chosen, indicates the true temper of the churches. For this purpose alone nearly fifteen hundred *yen* was subscribed, over a third of it in the one evening mass meeting.

Minor problems and details of routine business, that of necessity consume the larger amount of time, need not here be reported. All that is desired is to convey the spirit of the meeting and to touch the heart of the churches, and this done, we may rejoice anew in the power and consecration manifest throughout the *Kumi-ai* body.

C. B. Olds.

A Tour in the Sendai Field.

From August twenty-fifth to September seventh was spent in a very pleasant, though very hurried, tour in the Sendai field.

From the time it became clear that I could leave my sick boy for a few days, after all, Miss Bradshaw and Mr. Katagiri kept the wires hot and the mail men in a fever; and Mr. Katagiri's greeting at the Sendai Station-wicket: "Kitakata is out of the question, but we have wired Fukushima," while enigmatical to one who did not know what a Kitakata was, was typical of the whole trip; but the result, thirteen addresses in eleven places during the eleven days, which the long passage to and from the field left me for it, justified it all.

A good talk with Miss Bradshaw and Mr. Katagiri on the situation in the field Saturday evening, initiated the outlook part of the work; while the evangelistic part began with a sermon at the latter's request in the Sendai Church next morning. The congregation was as good as could be expected in vacation, in a church so largely attended by students. The same afternoon, there gathered on Miss Bradshaw's lawn—but fled precipitately before the rain to her parlors—a fine company of young people to sing and hear a talk. The number would have been greater but for the school vacation, it was said. This absence of the pupil constituency was a cause of regret throughout the trip, but I will spare you the daily changes I heard rung on that fact, especially as the considerate behavior of the silk-worms in retiring promptly into their cocoons partly compensated in the rural districts.

The "wire to Fukushima" having been successful, Monday night saw me addressing an enthusiastically cordial little company there. But for the vaca... ...but a promise is a promise.

An early start next morning brought me to Wakamatsu in time to hear the situation there, discussed from two discordant stand-points, to preach to a large part of the church members and a few of their friends, and to have a reception. The latter, however, came precious near being the next day—the end of it, at least.

Travel on the next three days, Wednesday to Friday, was by *jinrikisha*—Bange and Takata being seven or eight miles from the railway and about as far apart. Pastor Kaneko of Wakamatsu, after showing me about his own parish, insisted upon accompanying me to these places.

The meeting at Bange was at our hotel, where Mr. Shibuya, a local Christian, usually arranges meetings for touring missionaries and evangelists who get there four or five times in the year. The Christians are lonely and hungry—as are some others who want to be taught.

In Takata, there is a chapel of which one half the rent is paid by a crippled Christian, who holds in it a weekly Sunday-school. Our meeting, however, was in a larger building, hired for the special occasion. The little rooms were more than filled and many stood, for a long time, in the street, waiting till my conductor, who took the lion's share of the time, would yield to their expressed impatience and give them a chance to hear the foreigner they came to hear. The majority were adults, but there were so many children that we gave them a meeting first and sent them away.

By Friday, Kitakata was ready for us. The two meetings in that large town were held respectively in the Presbyterian chapel, where from the Bible on the desk to the congregation, every thing but the hired building, the present evangelist and one Christian, was *Kumiai;* and in a private school, whose teacher is a Christian.

Shioya, where we went on Saturday, is on the way back from Kitakata to Wakamatsu. The meeting was a small one in the second story of the hotel. The Christian from Kitakata, who had arranged for it, was detained by sickness from being there, and Mr. Kaneko, for the same reason, had to leave to me the conducting of the meeting.

On Sunday we were back to Wakamatsu in time for church there, and for a deacons' meeting at which they laid before me their financial difficulties; and in the afternoon till late evening, a

meeting was held in Hongo, a near suburb.

For Monday and Tuesday were reserved Mizusawa, Wakuya and Kanegasaki, and daylight saw me on the way. These places were on my way home as well as on the line I traverse every time I leave the Hokkaido, so the very hurried visits were supplemented by promises of calls *en route* later. Three very pleasant meetings were crowded in, however, before I had to make my forced march for home.

SAMUEL C. BARTLETT.

The Peace Movement in Japan.

In March, 1906, a group of Christian educators, pastors, statesmen and jurists, with a few missionaries, met at the Y.M.C.A. Hall, in Tokyo, to consider the formation of a peace society. At the first meeting it was decided to invite all classes of thought leaders, regardless of religious faith, to co-operate in the formation of the Japan Peace Society, which was organized on May 18, 1906. The first President was Hon. S. Ebara, for many years a well-known member of Parliament, who served until January, 1910, since which time Count Okuma, ex-Premier, has acted as President.

The principal work of the Society has been: (1) The holding of lecture meetings, in which some of the professors in the Imperial University have been largely used as speakers. (2) The publication of literature. Among the pamphlets are: "Why I Love Peace" by Judge Watanabe, then Chief of the Tokyo Local Court, "What is the Peace Movement?" by Count Okuma, and "The Personal Argument for Peace" by S. Tomiyama. Andrew Carnegie's "Rectoral Address" was published with Baron Tsuzuki, Japan's Chief Delegate to the Second Hague Conference, as translator. A Japanese edition of Dr. David Starr Jordan's "Human Harvest" is soon to be issued for the Peace Society, by one of the leading publishing houses of Tokyo. The monthly periodical "Heiwa" (Peace), with an English column, was first issued in the summer of 1907. (3) The welcome of foreign visitors and the sending of delegates to international peace congresses. Dr. Anezaki of the Tokyo Imperial University was one of the seven men chosen by the London International Peace Congress to present the peace petition to King Edward. (4) Four sets of resolutions were sent to the Second Hague Conference, to the members of which the Society sent copies of Count Itagaki's letter on the "Causes of War." It is believed that the Japan Peace Society, which now has a membership of 650, besides the members of the branches, will, from this coming year, be able to undertake aggressive work in connection with the great practical issues bearing on the peace of the world. (5) Assistance in the observance, by religious organizations, of the third Sunday in December as "Peace Sunday." In this work the late Dr. J. H. DeForest was especially interested and active.

BRANCHES OF THE JAPAN PEACE SOCIETY.—During this year there has been a deep and widespread interest in the organization of peace societies in many of the great cities of Japan. Branches of the Japan Peace Society have already been formed in Osaka, Kobe and Sendai. In Yokohama, Nagoya and Okayama movements for organization are well under way.

The Osaka Peace Society was organized in the Chamber of Commerce on June 23, 1911, with Mayor Uyemura as President, and N. Kato, Editor of *The Christian World*, as Executive Secretary. The managers of the two leading dailies were chosen as Vice-Presidents. By September the membership had reached 140. A welcome meeting was held, September 24, for Dr. David Starr Jordan of Leland Stanford University, and a lecture was given by Dr. Jordan in the City Hall, attended by about 2,000 persons.

The Kobe Peace Society was formed on September 5, with Mayor Kajima as President and S. Ito, ex-M.P. and Rev. M. Watanabe as Managers. The Society started with a membership of about sixty, including the leading business men, educators and officials of the city.

The Miyagi Prefectural Peace Society was formally organized on October 8, at Sendai, the leading educational center for North-eastern Japan. Count Okuma, President of the Japan Peace Society, was present by special invitation. S. Terada, Governor of the Prefecture, was chosen President of the Society, which already has four hundred members.

The Oriental Peace Society of Kyoto was formed in the autumn of 1907, following the visit of J. G. Alexander of England, ex-Secretary of the International Law Association. Mayor Saigo as the first President, Drs. Tanimoto and Suyehiro of the Imperial University, President Harada and Dr. Gulick of the Dōshisha and Rev. T. Makino, have been leading workers in this Society, which puts special emphasis upon the promotion of peace in the Orient by means of entertaining foreign visitors and interpreting the spirit of the Japanese people to the West.

The American Peace Society of Japan was formed on January 30, 1911, with a membership of 180. D. H. Blake, then President of the Foreign Board of Trade of Yokohama, was chosen President and Gilbert Bowles of the Friends' Mission, Secretary. While this Society seeks to co-operate with other organizations in the promotion of the general peace movement, it puts especial emphasis upon the collection and distribution of such news items and opinions of leading men as tend to promote cordial relations between the United States and Japan.

With these peace organizations growing, and others being formed, with an intelligent group of local and national peace workers, and with an awakened public opinion which is every year gaining power to mould the nation, there is every reason to believe that Japan is going to keep abreast of the great world-wide peace movement.

GILBERT BOWLES.

The No-no-Utai or Lyric Drama.

It is not strange that the *No* has become so popular at present in this country, simply because the *No* is a very refined performance. The original *Utai* was composed over five hundred years ago, and at the same time, the *No* was performed according to the *Utai*. The subjects of the *Utai* are the behavior of loyal subjects, the conduct of dutiful children, noted places, beautiful scenery, and the immortality of the human soul in regard to existence in *jigoku* (hell) or *gokuraku* (paradise).

The Japanese knights were forbidden by law to see the *Shibai*-drama, like *Chushingura* or *Sakurasogoro*, and so on, up to the time of Meiji, but they were allowed to sing the *Utai* and to play the *No*. It must be plain that the *Utai* and the *No* are quite different from the *Shibai*-drama.

Even to-day, the teachers of *Utai* and *No* do not teach the *Utai* and the *No* to the actors of the *Shibai*-drama, like the *Chushingura* and the like; and moreover, they never perform the *No* at the same place where the *Shibai*-drama is to be performed. There is no doubt that the *Utai* and the *No* constitute the highest form of dramatic amusement.

Our hero, Hideyoshi, encouraged the *Utai* and the *No*, and himself performed both very skilfully. Iyeyasu, too, encouraged the *Utai* and the *No*, and gave stipends to the main performers of the *Utai* and the *No*. The Tokugawa government continued to give stipends, up to the Meiji revolution. After the Tokugawa government was abolished, for a time, the *Utai* and the *No* were disused. I remember myself that many *Utai* books were destroyed at that time, and many *No*-performers, here and there, engaged in some other business, in which they were inexperienced. But it is a

wonderful fact that their children, who were so poor about thirty years ago, are, at present, very noted men of the *Utai* and the *No*.

The authors of all the *Utai* have been the literary men and the poets of their age. The most of them were followers of Buddhism, because the most of the literary men and poets were believers of that religion. We, therefore, may not only learn the literature of the age in the *Utai*, but also learn the doctrines of Buddhism which was very popularly explained in these dramas in regard to the future salvation or punishment of the soul. Anyhow, the aim of the Buddhist authors was to convert the people to Buddhism in this popular way. But they could not ignore Shintoism, original to this country, and some *Utai* have been composed by the literary men of Shintoism. The *No* was performed always as an expression of the *Utai*, so that even those who could not read the *Utai* would be able to understand the teachings of Buddhism and Shintoism.

In the *No*, four instruments—flute, drum, and large and small snare-drums, beaten with the hand, are used, and never more. This point is quite different from the practice in case of the *Kagura* or *Bugaku*, in which other instruments are used. The *Kyōgen* is a brief comedy or farce which is to be performed by the *Kyōgen*-actors who are strictly different from those of the *No*, but who perform at the time of the *No*-performance; for instance, at first comes the *No*, and next, the *Kyōgen*, by turns. The object of the farce is to relieve the audience from the seriousness of the *No*, by an entertainment in a gay strain; but there is no doubt, that the *Kyōgen* is also meant to satirize social sins and to hint at the wrong doings of people, at the same time. The most of the *Kyōgen* were composed by Buddhist scholars of the periods. We may say, now, in conclusion, that the *No* and the *Utai* are able to refine the mind of the people of our country and that they are an important means of culture. S. Ueda.

Hyuga Items

We have just had one of the hardest of hurricanes—Sept. 21. Fifteen hundred houses are said to have been destroyed in Hyuga province, and seventeen people were killed, besides as many more at the baths on Mt. Kirishima. Farmhouses especially, less protected from the air-filled, tempest driven ocean than town houses, and less strongly built, collapsed by hundreds. The storm began from nearly east, increased in violence for two or three hours, then there came a lull of half an hour or so, while the wind was changing to the north-west when it began again with the most terriffic violence, the wind and rain pressing into every crack of the house and making other holes for its inrush. The last fierce rush lasted an hour and a half or so.

My lantern has been rather insistent in going around picturing the Life of Christ during the fine summer evenings. I have gone along to wait on it, to get ready for its meetings, and to stand by to interpret for it, while it represented the living Christ by its pictures. It gathered crowds everywhere, which always numbered hundreds, in open lots, in the middle of town, in the school yard, or by the river, or sea-side. The children sat on the ground in front, adults stood in their rear,—generally outnumbering the children. The lantern stood in the center of the crowd, and my explanations were made while I passed pictures thru the lantern. The audiences were easily held attentive for about two hours. The lantern has had twenty-eight such meetings thus far since July, and it is impatient when compelled to be idle while these beautiful autumn evenings are passing.

Pastor Mizoguchi, who has recently come to Miyakonojō from Takahashi, seems to be working wisely and well. The event of late is the return of the Olds family to their home and work here. Everybody rejoices, of course.

C. A. Clark.

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